

ਭੇਖ ਪਿਆਰਾ ਨਾਹਿ ਮਮ ਵਰਨ ਪਿਆਰਾ ਨਾਹਿ । ਰਹਤ ਪਿਆਰੀ ਮੋਹ ਕੇ ਸਿਦਕ ਪਿਆਰਾ ਆਹਿ ।

I DO NOT LOVE MY SIKHS BECAUSE OF THEIR SECT OR CASTE, MY LOVE FOR THEM STEMS FROM THEIR LIVING (REHAT) AND FAITH



ਕੇਸ | KES

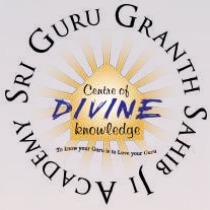
The Unshorn Hair of A Gursikh

PART 4

CONSEQUENCES OF
DISRESPECTING KES

SRI GURU GRANTH SAHIB JI ACADEMY

KES – A RESEARCH ON SHORN HAIR



- Mr. Reyond, a renowned scientist, in his book entitled, The Beard, states that clean-shaven people suffer an early loss of teeth and that people sporting beard have a longer span of life as compared to those who do not.
- Dr Chanda Singh goes to the extent of saying that the removing of hair also affects man's stature and physique.
- Recently, Dr Pasricha, a senior doctor in the All India Institute of Medical Sciences, New Delhi, proved through his research that those who do not keep moustaches are more prone to asthmatic diseases as compared with those who do keep them (Dr Pasricha made these revelations in his paper presented in a medical seminar held at Kanpur on 9th Sept., 1986).
- Hepatitis starts through the cuts one gets from the barber's knife, scissors, etc., while getting a shave or haircut. In India alone, about two lakh people lose their lives every year because of hepatitis.
- The barber's cut may cause even AIDS which usually spreads through contacts with polluted human blood.
- Scientific Aspect - The hair are formed from keratin protein which has the following composition: Oxygen -28%, Carbon-50%, Hydrogen-6%, Nitrogen-11% and Sulphur-5% (The presence of oil and limo, though in very small quantity, tends to bring about minor adjustments in the given ratios).
- As a result of trimming/shaving off the hair and beard, we not only deny ourselves the use of certain minerals, but also waste away these elements.
- According to Robert Del Grini, an American doctor, the loss suffered in consequence of trimming the hair is manifested lack of bravery, self confidence, determination and labour in such people who do not maintain the sanctity of hair.
- (Ref: **The Sikhs – Their Kes and Turban – Editor Jasbir Singh Sarna**)



ALL POWERS TO KHALSA

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ॥
ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ॥
ਜਬ ਇਹ ਗਹੈ ਬਿਰਨ ਕੀ ਰੀਤ॥
ਮੈ ਨ ਕਰੋ ਇਨ ਕੀ ਪ੍ਰਤੀਤ॥

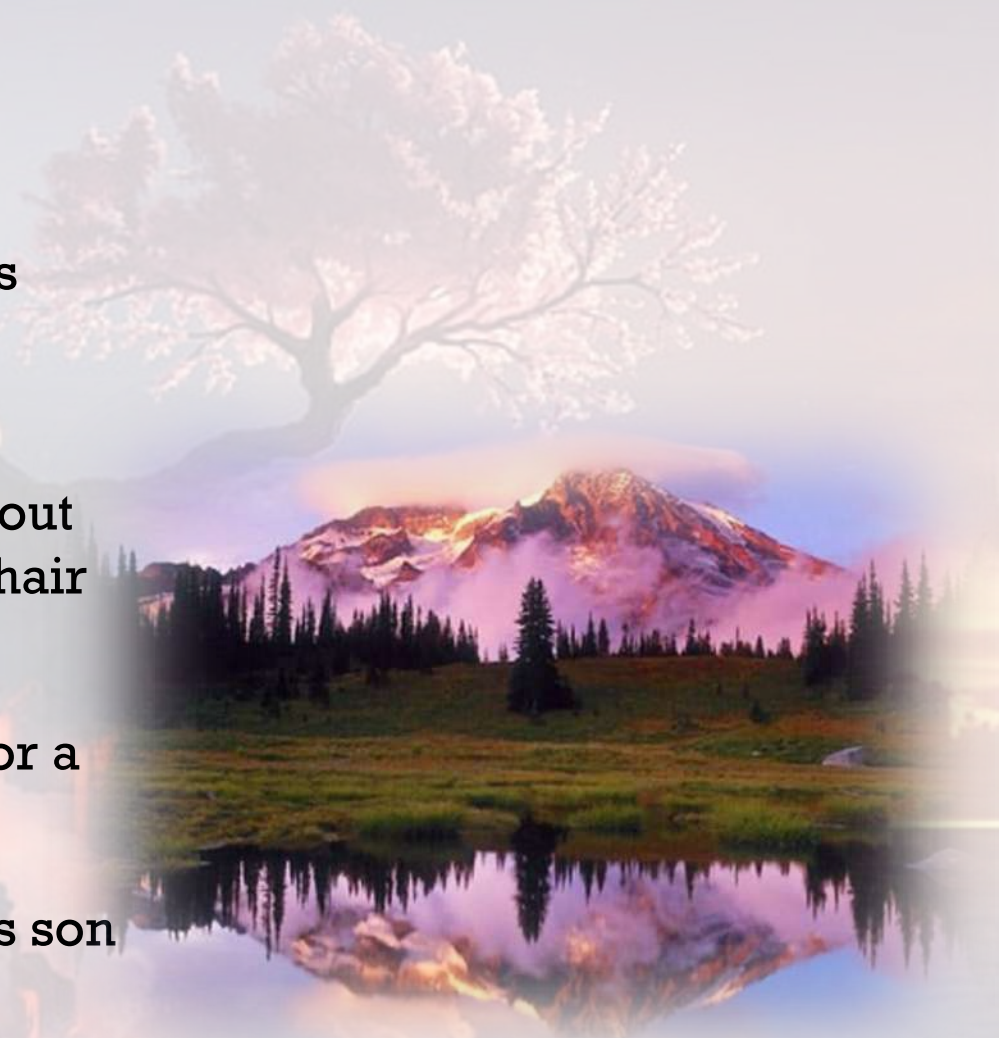
Until Khalsa remains their distinguish lifestyle
Till then I shall bless them with all my glory
When Khalsa turns to their own intellect in
comprehending Sikhi.
I shall withdraw all my blessings and shall never
trust them.

(Ref: Sarab



HAIR — NATURE'S GIFT

- Once there was a famous writer in England. His name was George Bernard Shaw. One day he was getting his haircut and a shave done. His younger son was watching him shaving his beard.
- Spontaneously he told his dad that his teacher taught him about how famous writers, wise men, and philosophers keep their hair and beard uncut as a symbol of nature's gift.
- He asked his father, "Don't you want to become a great man or a philosopher? Do you want to rebel against nature?"
- Those words spoken in innocence by George Bernard Shaw's son made such a great impact on him that he threw all the tools needed to shave out of the window. He promised to live by nature's rule. He established his reputation as a world famous philosophic writer while keeping his hair and beard untrimmed.



THE GURU'S DARSHAN



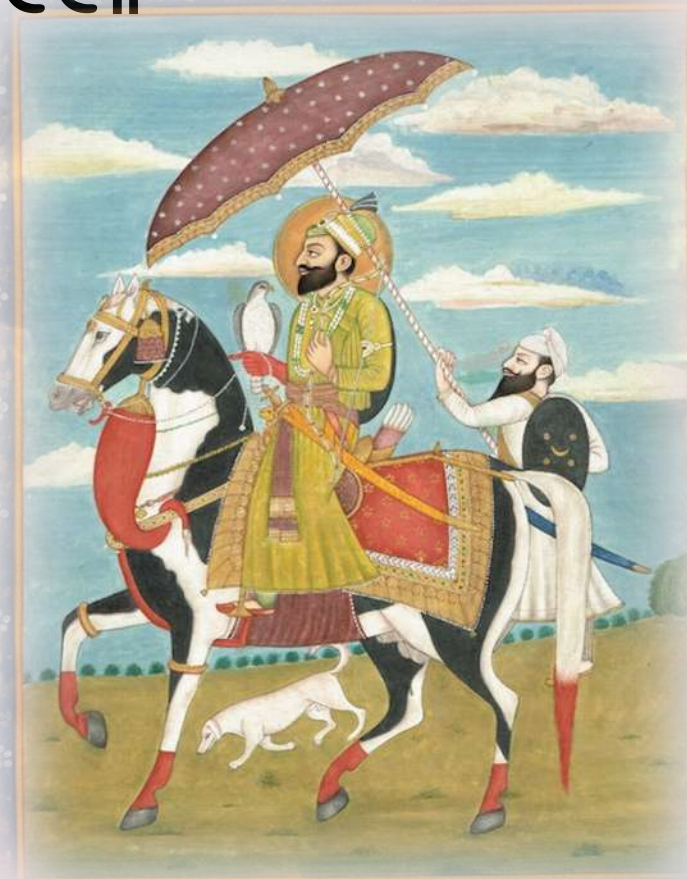
ਪੁੰਨ ਸੰਗ ਸਾਰੇ ਪ੍ਰਭੂ ਜੀ ਸੁਨਾਈ॥ ਬਿਨਾ ਤੇਗ ਤੀਰੰ ਰਹੇ ਨਾਹ ਭਾਈ॥
ਬਿਨਾ ਸ਼ਸਤ੍ਰ ਕਾਸੰ ਨਰੰ ਭੇਡ ਜਾਨੋ॥ ਗਹੇ ਕਾਨ ਤਾ ਕੋ ਕਿਤੈ ਲੈ ਸਿਧਾਨੋ॥੯੮॥
ਇਹੈ ਮੋਰ ਆਗਿਆ ਸੁਨੋ ਲੈ ਪਿਆਰੇ॥ ਬਿਨਾ ਤੇਗ ਕੇਸੰ ਦਿਵੇ ਨ ਦੀਦਾਰੇ॥
ਇਹੈ ਮੋਰ ਬੈਨਾ ਮੰਨੇਗਾ ਸੁ ਜੋਈ॥ ਤਿਸੈ ਇਛ ਪੂਰੰ ਸਭੈ ਜਾਨ ਹੋਈ॥੯੯॥

Sri Guru Gobind Singh commanded Sikhs in a gathering;

- a. A Sikh shall never be without a sword and arrows
- b. Without arms and unshorn hair, the person is a sheep as who so ever can hold the person by his/her ears and lead them to wherever they wish.

Guru Ji further emphasized that this is my command, listen my dear Sikhs, I shall never bless my glimpse to those who are without arms and unshorn hair. This is my sermons whoever obeys shall have all their desires fulfilled and shall be known among all.

(Ref: Gurbilas Patshahi 10 – Chapter 23)



SACRIFICING FAITH

Among the most common reasons of cutting hair is that one cannot stand out to be different from the masses. In many cases Sikh turns their back from the Guru just to blend into their circle of friends. Some are because of their parents who are lazy and ignorant.

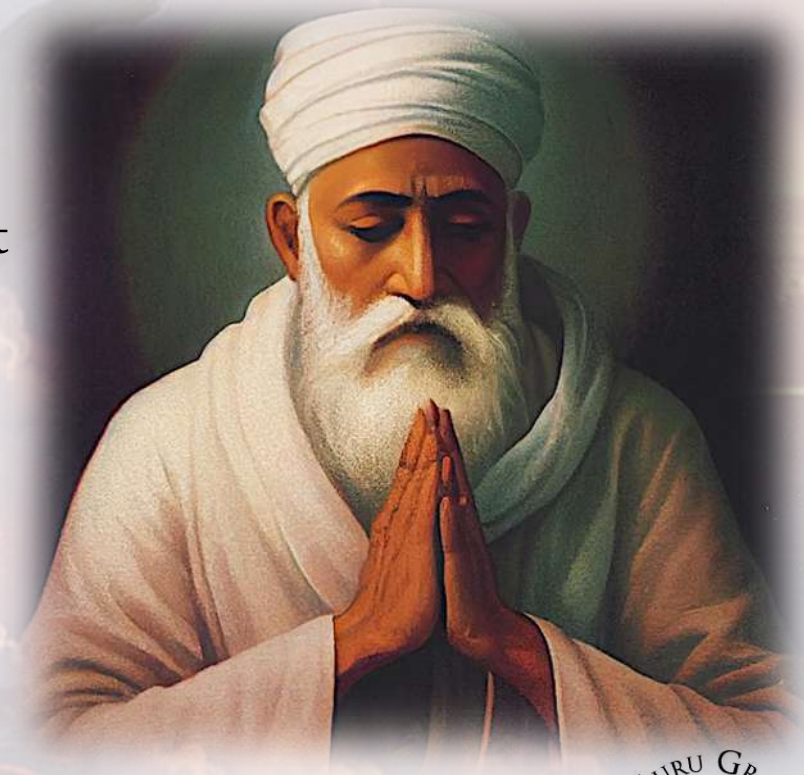
ਕਬੀਰ ਦੀਨੁ ਗਵਾਇਆ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਚਾਲੀ ਸਾਥਿ ॥

Bhagat Kabir Ji says dear brother, due to the company and for the sake of being with the maya (mammon), one losses/sacrifices his faith (religion) but at the end, the maya does not follow anybody nor stands in defense .

ਪਾਇ ਕੁਹਾੜਾ ਮਾਰਿਆ ਗਾਫਲਿ ਅਪੁਨੈ ਹਾਥਿ ॥੧੩॥

One has has struck his own foot with an axe by his own hand.

Ref: Sri Guru Granth Sahib Ji – Selok Bhagat Kabir Ji - Ang 1365





**SRI GURU GOBIND SINGH JI NARRATES TO SIKHS
HOW SHAVING RITUAL BEGIN IN INDIA?**

Once Sikh ask Sri Guru Gobind Singh Ji the cause that lead the hindus to cut their hair although all their Prophets Rishi, Munni, sage and saints were all with unshorn hair and beards. Guru Ji narrated the story of powerful King from low caste (shudar) by the name of Nand Chand who defeated all the Khatriya Rajas in the year 2000 of the Kalyug Age. The defeated rajas went to Brahmins to cast their curse through their Vedic Mantras on Nand Chand.

Nand Chand release a rule to kill all the Brahmins but his minister advise not to kill them but shave their head and face so that their vedic charm will never work against him. The orders were given and the Brahmins were summoned. They were given some money for them to allow their head and face to be shaved.

ਇਮ ਬਿਚਾਰ ਤਿਨ ਬਿੱਪ੍ਰੁ ਬੁਲਾਏ। ਕੁਛੁ ਧਨ ਦੇ ਕਰਿ ਸਿਰ ਮੁੰਡਵਾਏ।

The Brahmin could not retain their superior position in the society knowing that the greatest disgrace is have the face and head shaved .

ਪੁਨ ਸਲੋਕ ਤਿਸ ਬਿਧਿ ਕੇ ਕਰੇ। ਧਰਮ ਸ਼ਸਤ੍ਰਨਿ ਮੈਂ ਲੇ ਧਰੇ ॥੨੫॥

ਜਹਿ ਕਹਿ ਸਿਰ ਮੁੰਡਵਾਵਨਿ ਲਾਗੇ। ਰੀਤਿ ਬਿਪਰਜੈ ਇਮ ਭੀ ਆਗੇ।

continue on next slide...

ਪੁਨ ਸਲੋਕ ਤਿਸ ਬਿਧਿ ਕੇ ਕਰੇ। ਧਰਮ ਸ਼ਸਤ੍ਰਨਿ ਮੈਂ ਲੇ ਧਰੇ ॥੨੫॥
ਜਹਿ ਕਹਿ ਸਿਰ ਮੁੰਡਵਾਵਨਿ ਲਾਗੇ। ਰੀਤਿ ਬਿਪਰਜੈ ਇਮ ਭੀ ਆਗੇ।

They coined the idea of Mundan Sanskar (the ritual of shaving hair) and composed Sanskrit verses in praise thereof; and mixed them cunningly in their authentic old religious scriptures in holy books to promote the shaving ritual.

The common people, being not conversant with Sanskrit and otherwise too being not privileged to read the holy books under the dominance of Brahmins accepted the shaving of hair as a ritual in their religious obligation.

Thus, Hindus started to have a custom/belief/superstition until 'Mundan ceremony' is done, people avoid making a child pass under the shade of a tree as his hairs have not been shaved and they are prone to catching spirits. Also, in jainism (which is a near hinduism religion) there are stories of people plucking all their hairs and attain Dikhsha for Sanyaas. In Hinduism, people shave their hairs when their parents die. People also get hairs shaved in some famous temples like Tirupati Balaji, Mata Chintpurani, etc.

PROHIBITION ON KES DURING AURANGZEB REIGN

During the Moghul rule in India, Emperor Aurangzeb had great regard for maulvis. The latter, as religious leaders, wore full long beards. Hindus also used to wear turbans and long beards. Once Aurangzeb mistook a Hindu with the long beard as a maulvi. When he called him and found his mistake he was embarrassed. He ordered that thereafter no Hindu would wear beards.

Later, when Moghuls decided to crush the Sikhs, the rulers ordered that no Hindu would wear a turban, hair and beard so that he is not taken to be a Sikh and slain. Thus the shaving spread in the country.



Ref: Importance of Hair in Sikh Religion by Ardaman Singh

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RITUALS — LIFE IN VAIN

ਲਾਲਚ ਏਕ ਲਗੈ ਧਨ ਕੇ ; ਸਿਰ ਮੱਧਿ ਜਟਾਨ ਕੇ ਜੂਟ ਸਵਾਰੈਂ ॥
ਕਾਠ ਕੀ ਕੰਠਿਨ ਕੌ ਧਰਿਕੈ ; ਇਕ ਕਾਨਨ ਮੈਂ ਬਿਨੁ ਕਾਨਿ ਪਧਾਰੈਂ ॥
ਮੋਚਨ ਕੌ ਗਹਿਕੈ ਇਕ ਹਾਥਨ ; ਸੀਸ ਹੂ ਕੇ ਸਭ ਕੇਸ ਉਪਾਰੈਂ ॥
ਡਿੰਭੁ ਕਰੈ ਜਗ ਡਾਂਡਨ ਕੌ ; ਇਹ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਬਿਗਾਰੈਂ ॥੫੦॥

(Ref: Charitropakhyan - Charitr 266 – Sri Dasam Granth)

Sri Guru Gobind Singh Ji writes,

In fact to fulfil their greed for money, some have matted hair. Some are wearing the rosary of wood around their neck and some in solidity abandons their worldly affairs and goes into the jungle without any shame.

Some holds a tweezer in one of the hand and plucks all their hair on the head.

All the above are mere hypocrisy acts to reflect their pitiful state in order to loot others. They have wasted this life in vain and spoiled their after world as well.



HARMING KES IS A DEFEAT

Sri Guru Gobind Singh Ji narrates another incident in Indian history in Sri Dasam Granth Sahib Ji;

ਫੁਨਿ ਭਏ ਰਾਜ ਅਜਰਾਜ ਬੀਰ ॥ ਜਿਨ ਭਾਂਤਿ ਭਾਂਤਿ ਜਿੱਤੇ ਪ੍ਰਬੀਰ ॥

ਕਿੱਨੇ ਖਰਾਬ ਖਾਨੇ ਖਵਾਸ ॥ ਜਿੱਤੇ ਮਹੀਪ ਤੋਰੇ ਮਵਾਸ ॥੧॥

Once there were a very brave king named Aaj who had conquered many seasoned soldiers and had broken the pride of many kings. (1)

ਜਿੱਤੇ ਅਜੀਤ ਮੁੰਡੇ ਅਮੁੰਡ ॥ ਖੰਡੇ ਅਖੰਡ ਕਿੰਨੇ ਘਮੰਡ ॥

ਦਸ ਚਾਰਿ ਚਾਰਿ ਬਿਦਿਆ ਨਿਧਾਨ ॥ ਅਜਰਾਜ ਰਾਜ ਰਾਜਾ ਮਹਾਨ ॥੨॥

He had conquered the unconquerable and had shaved off the heads of the unshaved ones instead of killing them. He had tamed the untamed and had broken the pride of the proud. He was the treasure of eighteen disciplines and was indeed a great king. (2)

(Ref: Brahma Avtar - The Story of King Aaj's Rule Sri Dasam Granth)



CUTTING HAIR IS PUNISHABLE ACT

ਕੇਸ ਬਿਨਾ ਸਿਰ ਕੁਟੀਐ ਚਿੰਘਾੜੇ ਕਵਣ ਛੋਡਾਇ ਹੈ ॥
ਹੁਕਮ ਮੰਨੇਂ ਪ੍ਰਭ ਬਖਸ਼ ਲੇ ਨਿਗੁਰਾ ਨੋ ਇਹੈ ਸਜਾਇ ਹੈ ॥
ਫਤੇ ਜਗ ਗੋਬਿੰਦ ਸਿੰਘ ਦਲ ਕੋਟਕ ਕੋਟ ਖਪਾਇ ਹੈ ॥੬॥

Those who shorn (shave, cut or remove) their hair have their heads beaten up badly in the afterlife and there is no one to save them. Those who obey the Hukam (command) of the Guru (to keep Kes) will be blessed by Almighty and the one who remains Nigura (the ones who disobeys the Guru) will receive punishment. Only those are victories in this world, who have defeated their battalions of oppressors (internal vices & external enemies) , says Gobind Singh.

(Ref: Vaar Bhagauti - Sri Dasam Granth)



THE SAKHI OF BHAJI DANA JI

Sri Guru Gobind Singh Ji guarantees a Amritdhari Sikh will never be allowed in hell and He undertakes to pull out the Sikh from hell if by any error he is subjected to it..



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Bhai Dana ji of Malwa who used to cut his hair and smoke tobacco. Once he came to Sri Guru Gobind Singh Ji while Guru Ji was in Dina.



Guru Ji – Hey Dana, you must stop consuming tobacco.

Dana – Guru Ji, if I don't take tobacco my stomach bloats (gastric)

Guru Ji – Just stop immediately and your stomach will never bloat.

Dana took a vow never to touch or consume tobacco.

Guru Ji then said, “stop cutting your hair and keep them unshorn (Kes)”.

Dana – Guru Ji, Why? What is the purpose as I don't see any reason not cutting my hair.

Guru Ji – ਕਾਢੀ ਨਰਕ ਤੇ ਪੂਹ - If for any reason my Sikh is taken to hell, I shall pull out my Sikh immediately upon observing his/her unshorn hair (Kes)

Dana – Guru Ji, look at my long beard and you may extract me out of hell by recognising me from my unshorn beard. How can the hair remain intact? Your Gurbani says,

ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥੨॥

(Sri Guru Granth Sahib Ji – Ang 870).

The bones burn, like a bundle of logs; the hair burns like a bale of hay. || 2 || continue on next slide...



Guru Ji – Shall I show it you? Do you want to experience afterlife?

Dana – Yes. Please do show me.

Guru I then ask Dana to close his eyes and he was brought to hell where saw the dreadful scenes of hell. Souls had their heads beaten up badly (just because there were cutting their hair during lifetime) and they were crying in pain and shouting for help.

ਬਿਨ ਕੇਸਾਂ ਸਿਰ ਕੁਟੀਅਨ ਚਿੰਘਾਰੈ ਕੌਣ ਛੁਡਾਇ ਹੈ

Without Kes, the heads of those (who cuts their hair) are beaten and who will rescue means no one will be able to rescue.

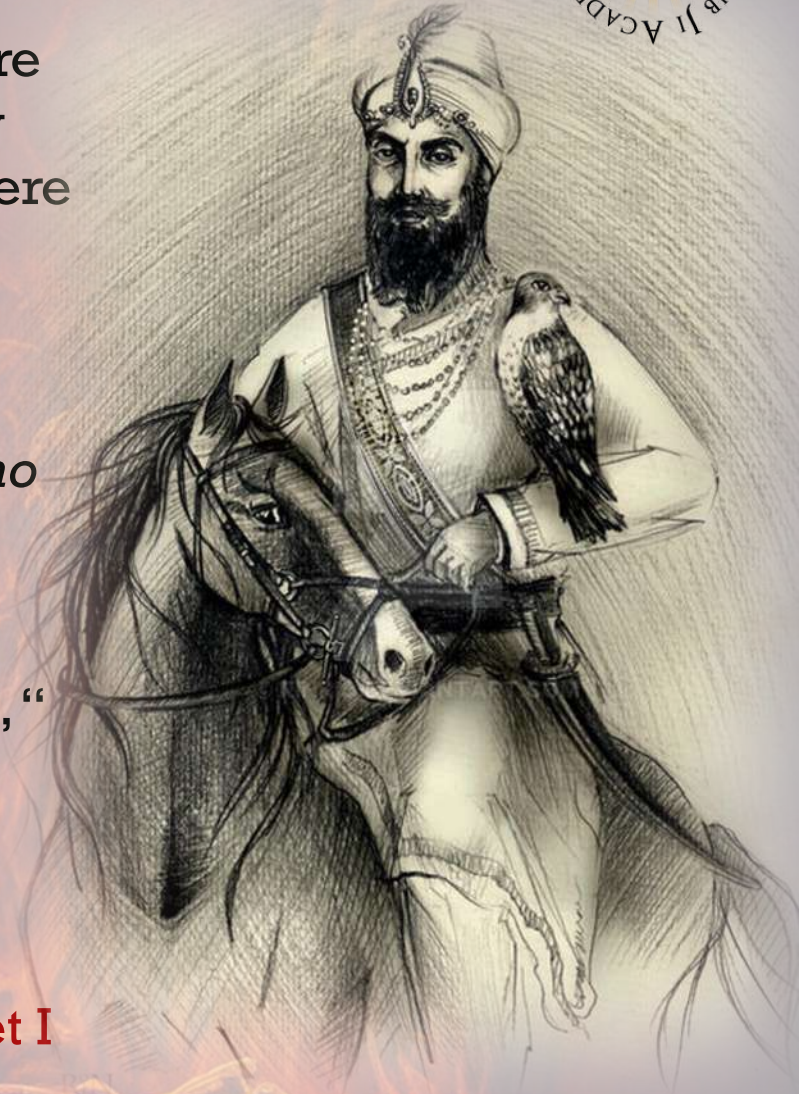
(Mal Kosiye Vaar – Sri Dasam Granth Patna Sahib written by Baba Deep Singh Ji)

Dana was terrified and fall on Guru Ji's feet. With folded hands he said, “Guru Ji, please be merciful and bless me and my family with Amrit”.

After the Amrit ceremony Guru Ji told Dana keep the Rehat and Dana said, “Do I still have to keep Rehat after obtaining Your blessings?”

Guru Ji said, “look I am endowing the sea of miraculous powers and yet I am adhering to the Rehat.”

(Ref: Gurbani Path Darpan by Damdami Taksal based on Dan Singh Nistara by Bhai Randhir Singh)



AN EYE WITNESS OF AFTERLIFE



Bhai Avtar Singh Ji Bandnikela (Grandson of
Gyani Gurbachan Singh Ji Khalsa Bhindra)

Sri Guru Granth Sahib Ji Academy



About 20 years ago, a family in India requested Giani Avtar Singh Ji to organised an Akhand Paath by observing the complete maryada. The family was haunted by their son's spirit who died due to electrocution whose soul possesses his brother. The soul requested the family to do an Akhand Path for him. Upon the completion of the Akhand Paath, the family prepared Guru Ka Langgar. While the Sanggat was in the midst of eating, the soul possessed in his brother's body. After observing the the boy Giani initiated a dialogue with the soul as follows;

Giani Ji - "What is your name and what was the purpose of you coming back if you had already died?"

The Soul - "I wasn't supposed to die yet, I still had some years left in my life. What happened was, I became unconscious after being electrocuted. Then my family members put milk into my mouth (thinking it might help). I had no idea what was going on. Due to my family pouring milk into my body, I died, because after a person is electrocuted, water/liquid should not be given to that person." *continue on next slide...*

Giani Ji - "After dying, where did you go?"

The Soul - "I was taken to a very bad place, hell. They (Jamdoots - Angels of Death) took me there and I was very miserable and grieving in pain, just by being there."

Giani Ji - "How did you get released from there?"

The Soul - "One day, the Dharamraj (The Righteous King) came there to inspect and see what was going on. When the head person saw that I was kesdhari (one with unshorn hair), he ordered that I be taken out of hell. Then Dharamraj asked me if I have ever done Paath (Sikh prayers). I replied that I only used to do Sri Jap Ji Sahib before my death, but not other Gurbani prayers and I have never let scissors touch my hair. Then the Dharamraj told me that because of these two (2) things: **not cutting your hair and doing Sri Jap Ji Sahib**, you will be released from hell. If you hadn't done these good deeds, you would've been in hell for ages, who knows how long!" I then remembered the sakhi when Guru Gobind Singh Ji Maharaj was explaining to a Sikh named Bhai Dhana Ji, that if a Sikh who has never cut his hair enters into hell, I will pull him out of hell by the hair on his head."

(Ref: "Sikhi di Rehit" an Audio Katha (www.gurmatveechar.com) by Giani Avtar Singh Ji - Badni Kalan Wale. Grandson of Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale)

REHATNAMA TANKAHNAM MUKATNAMA 52 BACHAN

*Sri Guru Gobind Singh Ji's
sermon and orders*

artofpunjab
PAINTINGS BY KANWAR SINGH



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ناصر و منصور گورو گویند سنگه
ایزدی منظور گورو گویند سنگه

When a human adorns Kes, only then he/she becomes physical complete.

With Kes and Rehat alone ones praises cannot
be described.

(Ref: Rehatnama Bhai Desa Singh Ji)



CUTTING KES MAKES A BEMUKH

Bhai Sahib Singh (one of the original Panj Pyaare), records Guru Gobind Singh Ji's given discipline in a Rehitnaama (Order of discipline):

ਗੁਰ ਕੀ ਛਾਪ ਸਿਰ ਕੇਸ ਕੀ ਪਾਹੁਲ ਦੇਇ ਉਤਾਰ ਸੋ ਬੇਮੁਖ ਜਾਨਹੁ ।

ਬੇਟੇ ਕੋ ਬੰਧ ਕੇ ਛਾਪ ਮੁੰਡਾਵਤ ਜਮਦੁਖ ਭੋਗ ਕੇ ਪ੍ਰੇਤ ਪਛਾਨਹੁ ।

The Guru's stamp is Kes and (Khandi di) Pahul, one who removes (their Kes) is known as an apostate (bemukh). One who shaves the stamp (of the Guru) of their child (i.e. cut their children's hair), realise that person will suffer a terrible death and known him/her as a ghost.

Rehatnama Bhai Sahib Singh Ji

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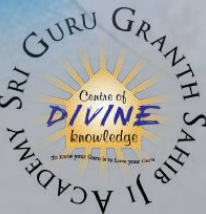
WITHOUT KES — ONE GOES TO HELL

ਸਹੈ ਸਾਸਨਾ ਜਮ ਕੀ ਭਾਰੀ ।
ਪਰਹਿ ਨਰਕ ਮਹਿੰ ਹੂੰ ਨ ਉਬਾਰੀ ।
ਛਾਪ ਗੁਰੂ ਕੀ ਗੁਰ ਸਮ ਜਾਨੈ ।
ਗੁਰ ਸਮ ਅਦਬ ਕੇਸ ਕੋ ਠਾਨੈ ॥੩੮॥

Those who cut their hair, will be beaten by the angels of death (Jamduts). They shall be subjected to hell and will not be saved . Kes (unshorn hair) is the Gurus insignia, respect them as you respect the Guru.

Mukatnama – Sri Guru Gobind Singh Ji

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ਜੋ ਉਤਰਾਹਿ ਤਾਂਹਿ ਤਜਿ ਦੇਨਾ।
ਸਾਕ ਤਜਹਿ ਕਰ ਪਾਨ ਨ ਲੇਨਾ।
ਖਾਨ ਪਾਨ ਜੋ ਦੇਵੈ ਤਾਂਹਿ।
ਪਾਪ ਭਾਗ ਸੋ ਭੀ ਕੁਛ ਪਾਹਿ ॥੩੯॥

A Sikh who cuts his/her hair, abandon them together with the relationship with them dont even drink water from their hands. If someone gives him/her food to eat or water to drink he/she will also be in sin. 39

(Ref: Mukatnama – Sri Guru Gobind Singh Ji)



ਭਾਦਣੀ ਨੂੰ ਕਨਿਆਂ ਨਹੀਂ ਦੇਣੀ

A Sikh shall never get his/her daughter marry to one who cuts or shaves his hair.

(Ref: 52 Bachan of Sri Guru Gobind Singh Ji – Hukam No. 35)

ਮੋਨੇ ਕਰਅਹਾਰ ਨਹਿੰ ਖਾਨਾ।
ਸਿਲਾ ਨ ਪੂਜਹਿ ਪਾਨ ਨ ਪਾਨਾ।
ਬਰਨਾਸ਼੍ਰਮ ਕੀ ਰੀਤਿ ਬਿਰੋਧੀ।
ਮਮ ਸਿਖ ਕਰਹਿ ਨ ਰਾਖਹਿ ਸੋਧੀ ॥੪੧॥

A Sikh should not eat from the hands of a Moni/a person who has his hair cut. A Sikh should not worship stones and drink the water there washed from. A Sikh should be against Varanashram/castes, saying that someone is of a high or low caste. 41

(Ref: Mukatnama – Sri Guru Gobind Singh Ji)

APOSTATE – A SIKH WHO SHORNS HAIR

ਕ੍ਰਿਆ ਸਮੇਤ ਸਿੱਖ ਕੋ ਸਾਰੈ ।
ਕੇਸ ਛਾਪ ਗੁਰ ਸਿਰ ਨ ਉਤਾਰੈ ।
ਪਾਹੁਲੀਆ ਸਿਖ ਰਖੈ ਅਦਾਬਿ ।
ਰਖਹਿ ਨ ਬੇਮੁਖ ਹੂੰ ਸੁ ਖਰਾਬ ॥੩੭॥

A Sikh should discard the practices of the vedas/hindu scriptures and keep his hair uncut and respect them all the time. If someone doesn't keep his/her hair know that he/she contravenes the mandatory order of the guru hence he /she is an apostate. 37

(Ref: Mukatnama – Sri Guru Gobind Singh Ji)



INCOMPLETENESS WITHOUT KES

ਪਾਂਖਹੁ ਬਿਨ ਬਿਹੰਗ ਜਿਮ ਹੋਹੀ । ਊਰਬ ਬਿਨਾ ਭੇਡ ਜਿਮ ਕੋਈ ।
ਬਸਨ ਬਿਨਾ ਨਾਰੀ ਹੈ ਜੈਸੇ । ਕੇਸਨ ਬਿਨ ਹੋਯ ਨਰ ਤੈਸੇ । ੮੧।
ਕੇਸਨ ਨਰ ਧਾਰੇ ਹੈ ਜਬਹੀ । ਪੂਰਨ ਰੂਪ ਹੋਇ ਹੈ ਤਬ ਹੀ ।
ਕੇਸ ਏਕ ਪੁਨ ਰਹਤ ਜੁ ਪਾਈ । ਤਾਂ ਕੀ ਮਹਿਮਾ ਕਹੀ ਨਾ ਜਾਈ । ੮੨।

Without Kes, a person is just like a bird without wings, a sheep without wool, a housewife without utensils. Kes completes a person's form therefore one who adheres to keep Kes along with other Rehat will have his/her praises beyond limits..

Rehatnama Bhai Desa Singh



KES IS REHAT – WITHOUT REHAT?

... ਰਹਤਵਾਨ ਜਗ ਸਿੰਘ ਜੇ ਕੋਈ । ਗੁਰ ਕੇ ਲੋਕ ਬਸੈਂਗੇ ਤੇਈ ।
ਰਹਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ । ਵਹ ਠਾਕੁਰ ਮੈਂ ਉਸ ਕਾ ਚੇਰਾ । ੮੬।
ਰਹਤ ਰਹਤ ਰਹਿ ਜਾਇ ਬਿਕਾਰਾ । ਰਹਤ ਧਰਮ ਸਿੰਘਨ ਕੋ ਸਾਰਾ ।
ਰਹਤ ਬਿਨ ਸਦਗਤਿ ਨਹਿ ਹੋਈ । ਰਹਤ ਬਿਨਾ ਭਲ ਕਹੈ ਨ ਕੋਈ । ੮੭।
ਰਹਤ ਬਿਨਾ ਨਹਿ ਸਿੰਘ ਕਹਾਵੈ । ਰਹਤ ਬਿਨਾ ਦਰ ਚੋਟਾ ਖਾਵੈ ।
ਰਹਤ ਬਿਨਾ ਜਗ ਮੋ ਭਰਮਾਈ । ਰਹਤ ਬਿਨਾ ਨਰ ਨਰਕੇ ਜਾਈ । ੮੮।
ਰਹਤ ਬਿਨਾ ਤਨਖਾਹੀ ਜਾਨੋ । ਰਹਤ ਬਿਨਾ ਜੜੁ ਭੁਤ ਬਖਾਨੋ ।
ਰਹਤ ਬਿਨਾ ਸੁਖ ਕਬਹੂ ਨ ਲਹੈ । ਤਾਂ ਤੋ ਰਹਤ ਸੁ ਦ੍ਰਿੜ ਕਰ ਗਹੈ । ੮੯॥

A Singh (Amritdhari Sikh) who adheres to Rehat strictly shall find his place in the Guru's realm. Only the one is my Sikh who lives in accordance to the Rehat and such person shall be my (Sri Guru Gobind Singh) master and a shall be the his/her follower. The one who lives in Rehat shall have all vices driven away. Rehat is the complete true faith of the Singh's. **Without Rehat** one shall never be liberated and in this world no one shall respect such person. Without Rehat one do not deserves to call a Singh (or Kaur). Without Rehat one shall face disrespect (discourteous) everywhere. Without Rehat one shall disillusioned by the Maya of this world. Without Rehat one shall be subjected to hell. shall be a tankhayia, shall be a fool and a ghost, shall never have happiness Therefore stay firm in Rehat obedience.

Ref: Rehatnama Bhai Desa Singh

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KES- - MOST SUPREME KAKKAR

ਨਿਸਾਨੇ ਸਿੱਖੀ ਈ ਪੰਜ ਹਰਫਿ ਕਾਫ਼॥
ਹਰਗਿਜ਼ ਨ ਬਾਸਦ ਈ ਪੰਜ ਮੁਆਫ਼॥
ਕੜਾ ਕਾਰਦੋ ਕਛ ਕੰਘਾ ਬਿਦਾਂ॥
ਬਿਨਾ ਕੇਸ ਹੇਚ ਅਸਤੁ ਜੁਮਲਾ ਨਿਸਾ॥

The five (5) Kakkar are the most important for Sikhs as none of the five (5) is can be ever exempted. Without Kes the other four (4) Karra, Kirpan, Kacherra & Kangga is meaningless.

Therefore Kes is the most fundamental, supreme and the beginning of Sikhi.



EYE-WITNESS TESTIMONIES

Dated 1711 CE, poet Chandra Sain Sainapati was among the 52 court poets of Guru Gobind Singh Ji Maharaj. In his epic, Sri Gur Sobha (In Praise of the Guru) which translates all that he have seen and listen during his tenure as the Kavi (poet) in Anandpur Sahib.

ਸੰਗਤ ਭੱਦਨ ਮਤ ਕਰਹੁ ਫੁਰਾ ਨ ਲਗਉ ਸੀਸ ।
ਮਾਤ ਪਿਤਾ ਕੋਈ ਮਰੇ ਸਤਗੁਰ ਕਰੀ ਹਦੀਸ ਪ੍ਰੇਰਨਾ ।

The Guru's Sanggat shall never shave their hair and never to allow razor to touch their head even during the passing of their parents as this command has been issued by Sri Guru Gobind Singh Ji himself.

Among the 52 Poets in Sri Gurub Gobind Singh Ji's Darbar, Kavi Sena Singh (formally known as Sainapat) has the honour to witness the manifestation of Khalsa during Vaisakhi 1699CE and listen first handedly the sermons blessed by Guru Ji to His Khalsa.

Kavi Sena Singh wrote the detailed narration in his book named Gur Sobha. In his book he writes the following;

ਹੁਕਾ ਨ ਪੀਵੈ ਸੀਸ ਦਾੜੀ ਨ ਮੁੰਡਾਵੇ
ਸੋ ਤੋ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਗੁਰੁ ਜੀ ਕਾ ਖਾਲਸਾ

Guru's Khalsa is the one who do not smoke tabbaco, do not cut, shave or remove hair from his/her head and face and continue to recite Waheguru Waheguru at all times.

DESTROYING KES – DRIES THE ROOT

ਬਚਨ ਹੈ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਕਿ ਜੋ ਕੋਈ ਸਿੱਖ ਦਾ ਬੇਟਾ ਹੋਏ ਔਰ ਮੋਨਾ ਹੋਇ ਜਾਵੈ
ਤਿਸ ਕੀ ਜੜ ਸੁੱਕੀ, ਔਰ ਜੋ ਮੋਨਾ ਸਿੱਖ ਹੋਇ ਜਾਵੇ ਤਿਸ ਕੀ ਜੜੁ ਹਰੀ।

In 'Rehat Di Sakhi' by Bhai Nans Lal Ji its written that Sri Guru Gobind Singh Ji gave us a Hukam (command),
“My Sikh shall never touch his/her hair with razor (or any method of haircutting or removal) is the worst sin one can ever commit. If anyone from a Sikh family cut his/her hair their roots shall dry (means their generation shall end) and if a crop Sikh returns to path of Sikhi and keeps his/her hair their roots shall be green (generation will grow).

(Ref: Tankah Nama Bhai Nanad Lal Ji)

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KES — SURRENDERING TO NATURE

When Rabindranath Tagore, the great poet who found God within himself, tried to meet a friend on a steamer ship, the friend didn't recognize him and so wrote him a letter. "We were on the same steamer, but I didn't find you." Tagore said, "I was there." His friend said, "I understand you are now a God-realized man, and I would like to know what your first action was when you became aware of the Oneness in all"

Tagore said, "When I realized the Oneness of all, I threw my shaving kit into the ocean. I gave up my ego and surrendered to nature. I wanted to live in the form that my Creator has given me."



Ref:<https://gurvichar.com/2017/08/06/keeping-long-uncut-hair-is-one-of-the-five-requisites-of-faith-to-be-a-khalsa-interesting-reading-why-american-indians-would-keep-long-hair/>

SHAVING WILL NEVER LIBERATE

Kes is the symbol of unity and equality in the harmony with the nature and its Creator. Cutting of hair is made compulsory to differ the creation from its creator. This has divided the humans in many ways in justifying one is better than the other.

Prologue: Once in Kashi there were an argument between Digumber, Sanyasi and Brahmchari. They were proving their respective beliefs to superior then the other.

In order to conclude their respective claims over their faith they came to Bhagat Kabir Ji. Bhagat Ji believed in the ultimate knowledge (Almighty) instead of the costume and rituals. While answering to the Sanyasi, Bhagat ji said,

ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥

If the spiritual perfection of the Siddhas could be obtained by shaving the head,

ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥

then why haven't sheep found liberation as they are shaved so many times? ||2||

(Ref: Sri Guru Granth Sahib Ji- Gauri Kabirji Ang 328)

Note: The sanyasi claims that they do not wish to decorate themselves to look attractive. They voluntarily shave their head. In a nut shell Kes is to uplift our beauty.



KES - PROF GANGGA SINGH

Prof. Gangga Singh a well known writer of Sikh history and a lecturer once went to England. A local English lady felt in love with him. In order to impress the English lady Prof. Gangga Singh cut his hair and shaved his beard.

The next day when the lady saw the Prof's new look she was caught by surprise and she walk away without saying anything. From that day onwards she started to avoid him.

Prof Gangga Singh was feeling depressed and he made an attempt to visit her and she did not show any interest in the relationship. Prof could stop himself and he asked the reason for her cold reaction towards him.

The lady answered, **'I loved you just because of your Sikh outlook with unshorn hair and beard. Every time I looked at you I could see Jesus in you. This was the only attraction that kept pulling me towards you and since the you have cut you hair and beard I could not see Jesus anymore in you.'**

This was the turning point for Prof. Gangga Singh and came back to his Sikh Saroop (form) again and took Khanda-bhata- Dha - Amrit

Ref: ਕੇਸਾਂ ਬਾਰੇ ਵਿਗਿਆਨਿਕ ਤੇ ਇਤਿਹਾਸਿਕ ਖੋਜ by Sarup Singh Alag (page 10)

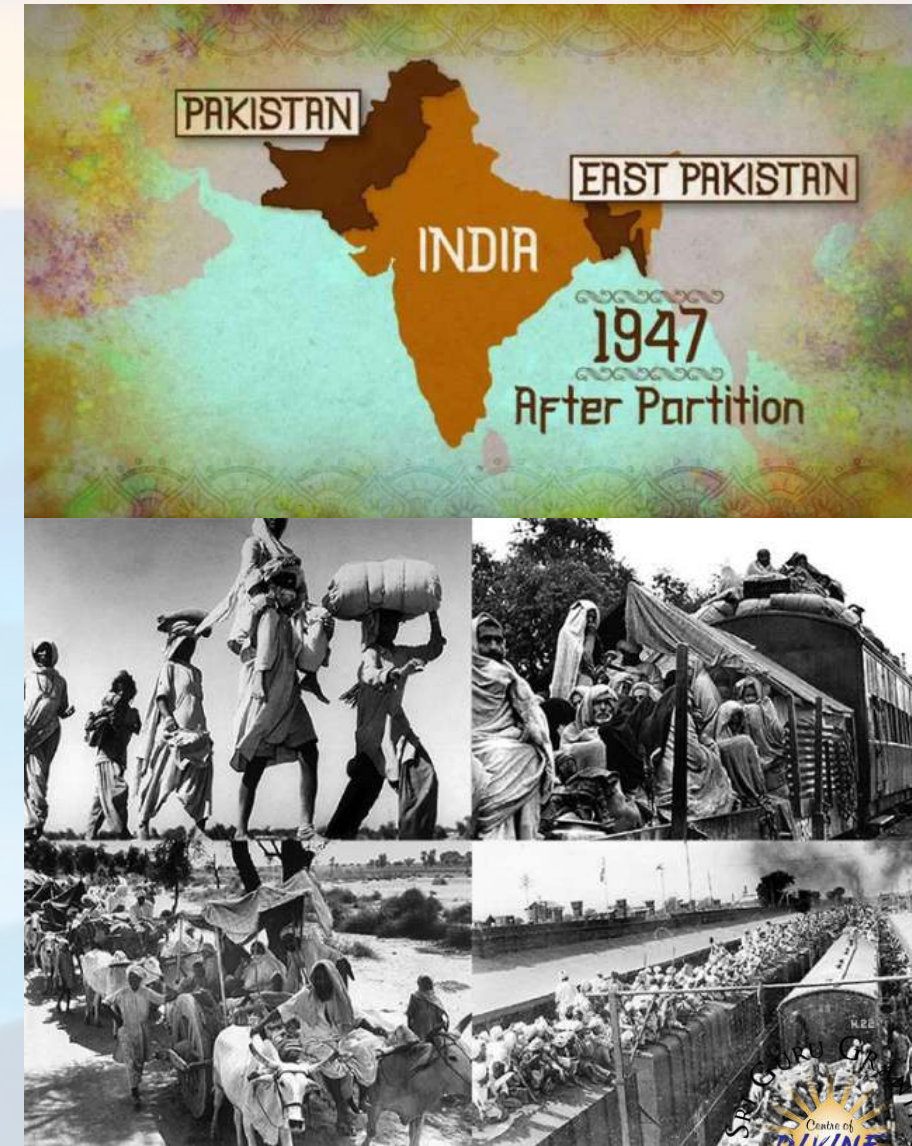
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PRITAM SINGH – GURU HIMSELF PROTECTS KES

In 1955 a Gursikh, Pritam Singh of village Ambomajra near Sirhind was yearning to visit Gurdwara sahib Kartarpur in Pakistan. After the partition 1947, Indian citizens was not allowed to cross border unless it is permitted by both countries. Pritam Singh could not stop himself, he crossed the border at dark night illegally and he did his amritvela prayers at Kartarpur. He did Ardaas to thank Sri Guru Nanak Dev Ji for the lifetime opportunity and when he loudly said Bole So Nihaal, Sat Sri Akaal. The police came and arrested him for suspected Indian spy or smuggler. During intense interrogation they tried cutting his hair and beard on many occasions but Guru Ji saved him at all times. He was then imprison in dark cell. He kept is unwavering faith on Guru Ji kept denying their charges. At last with the efforts of Bhai Randhir Singh he was release and brought back to his village.

Ref: ਕੇਸਾਂ ਬਾਰੇ ਵਿਗਿਆਨਿਕ ਤੇ ਇਤਿਹਾਸਿਕ ਖੋਜ by Sarup Singh Alag
(page 9-10)

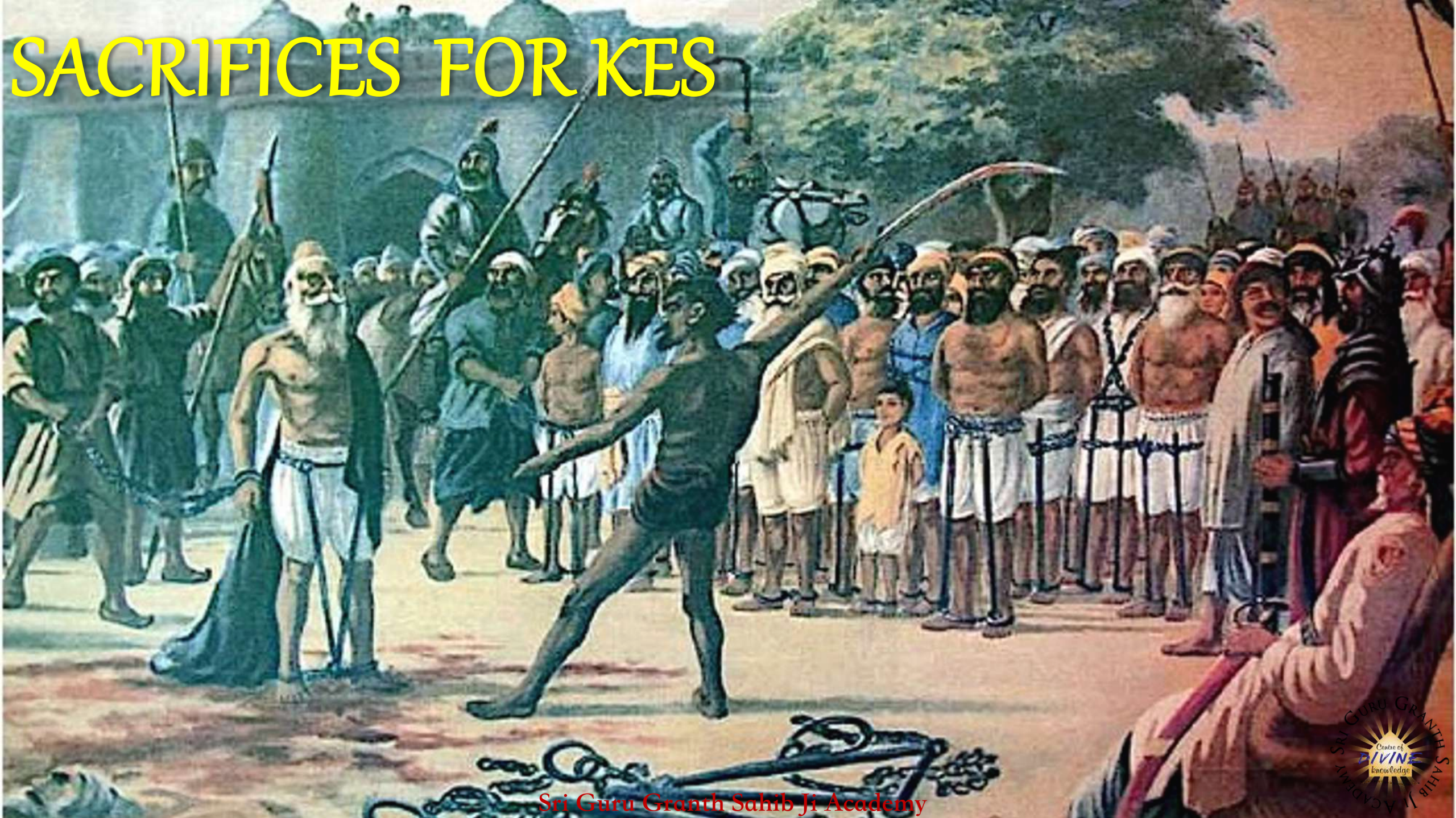


SAMSON - STRENGTH OF UNSHORN HAIR

- A story is written in an ancient historical book about Samson. A boy was born in Manooha's house and he was named "Samsoun." He was very brave and powerful. He had ripped many lion's jaws with his own hands. He defeated over 1000 enemies with one bone of a donkey. Samson had beaten Palestinians badly. They were very irritated with him.
- Samsun fell in love with a woman named Delilah. Palestinians bribed her to find out the cause of Samson's power and bravery with submission of her love. She asked Samson about the secret of his power. Samson told her that he never shaved his head and cut his hair and that is why he was admired by God ever since he was in his mother's womb. He told her that this power will stay with him as long as he didn't cut his hair. If for any reason his head was shaved, then the power within him would disappear and he would become powerless. Delilah told the secret to his enemies. They planned a conspiracy with her to cut Samson's hair.
- She made Samson fall sleep on her lap and called a man to shave his head. Samson became powerless after his hair was cut. His divine power was gone. After that his enemies attacked. Delilah informed him about the attack. Samson woke up and started to walk outside just like he used to do. He was not aware of losing his divine power. Palestinians caught him, poked his eyes out and brought him to court. They tied him with brass chains and threw him in jail where he operated the grinding mill the rest of his life.
- (Judges chapter 13-16)



SACRIFICES FOR KES



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- After being appointed as the Governor of Lahore in 1748CE, Mir Mannu instructed to arrest Sikh woman and their children. All of the Sikh women and their children were put in Lahore jail. Now known as Singhnian Da Shaheed Ganj.
- Sikh women would happily sing Gurbani and grind flour the whole day but did not accept conversion to Islam as the condition for their freedom.
- they were made to grind 1 1/4 Mann = approx. 46.8kg) of wheat daily with half a bread and a cup of water once daily
- The executors were then ordered to start killing the innocent children by throwing them up in the air and landing them on sharp spears. Children were dragged by arms, dropped from heights onto spears, and yet others had their limbs ripped off. Then, the parts were thrown into the laps of the childrens' respective mothers.
- When the first technique of torture and killing of children didn't produce any results, the technique changed.
- The insides of freshly murdered children (i.e. liver, heart, etc.) were forced into their mothers' mouths. Again, to no avail.
- As a final persuasion tactic, babies' and childrens' limbs were pierced and strung on garlands; those garlands were then put on the respective mothers' necks. **Not even one woman or child embraced their faith instead they were happily embracing all the tortures in the Will of Waheguru.**
- Enduring the above, they performed an Ardas, "Dear Satguru, Dear Waheguru, what has happened is good that our children are honoured by being martyred for Sikhi. At least we don't have the fear that one day they might give up Sikhi. We are grateful that you did not stop these tyrants from committing this atrocity. We are glad that our wombs are not blemished.
- More than 300 infant Sikhs were killed by Mughals and their dead bodies given back to their Khalsa mothers. The ladies were then beaten to death by whipping



Sacrifice of 700 Sikhs in Mehrauli Delhi

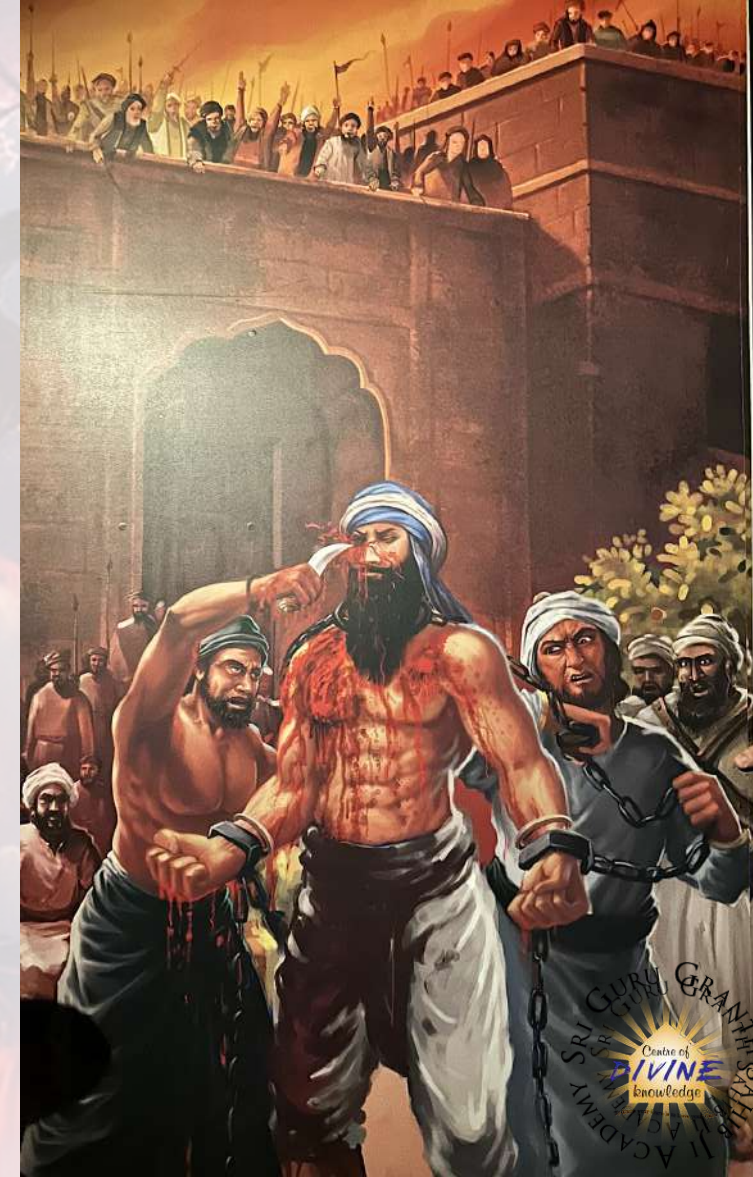
- After the capture of Baba Banda Singh Bahadur by the Mughals, Sikhs were massacred en masse and their heads were being piled on bullock carts.
- On 26th February 1716, this procession neared Delhi, and King Farrukhsiyar ordered his Minister Mohammed Amin Khan to go out to receive Baba Banda Singh Bahadur, 740 Sikh prisoners along with 2,000 heads of Sikhs piled on spears followed by 700 cartloads of decapitated heads.
- All were given a choice between conversion into Islam or death
- Not even 1 Sikh agreed and gladly accepted the execution
- For 7 days, a hundred Sikhs were executed and not one acceded to their demands



Baba Banda Singh Bahadur

- After a month of interrogation to no avail, on 9th June 1716, Baba Banda Singh Ji his son and 20 Sardars were brought to a suburban area of Mehrauli. His 4 years old son Ajai Singh was killed before him and flash of his son were thrown on his face His liver was removed and thrust into his mouth.
- One of the killing team proceeded further and took one of Banda's eyes out with a sharp knife.
- Another killer cut his left foot off. Then the right one.
- Then followed his both hands that were brutally chopped off.
- Banda was yet unperturbed. His meditative face radiating.
- Next was the turn of red hot twitches and squeezers. Deadly weapons tore lumps of flesh off Banda's body who sat cross-legged unflinching.
- Outraged executioner turned into living monster of death. He took his heavy sword into his hands and struck at Banda Singh constantly.
- Finally, no body remained at all but pieces of flesh, bones and pool of blood scattered all around.

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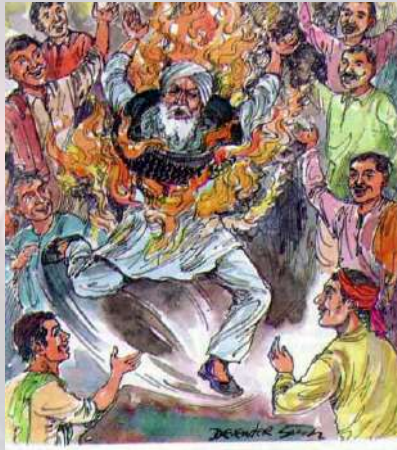
BHAI TARA SINGH — SACRIFICE FOR THE HONOUR OF KES

- *Bhai Tara Singh*, the eldest of the five sons of *Gurdas Singh* (who took Amrit during *Sri Guru Gobind Singh's* time and fought in *Battle of Amritsar 1709*), was born around 1687.
- Bhai Tara Singh was practicing Sikh who were staying in Wan village in Majha (also known as now as *Wan Tara Singh* and *Dall-Wan* now in Tarn Taran tehsil). His house compound was very dense with shading trees and Sikhs used to come and take refuge. Bhai Tara Singh used to serve them with food and lodging.
- During that time Sahib Rai from Noushera was the Chaudary (Chieftan) of this area and used to spy on Sikh movement as an informant to the tyrant rulers. One day to Sahib Rai purpose led a heed of his horses into Bhai Tara Singh's fields. When the Sikhs tried to stop the horses from damaging the fields grown grains, Sahib Rai said, 'I have been tolerating you Sikhs and did not have you all killed but never too late I will do it now. I will wound rope with your hair to tie my horses.' Listening to the sacrilege words against Kes, the Sikhs were very upset and decided to defend their Kes with their life.
- Sahib Rai with the support of Suba Khan Bahadur he came with a force of 2200 horseback army under the command of Moman Khan. The arriving army was searching for Sikhs and Bhai Tara Singh Ji beat a Nagara (large war drum) to attract the forces and 22 brave Sikh (including Jathedar Baghel Singh, Bhai Tara Singh) fought till their last drop of blood protecting the sanctity of Kes. (Ref: Prachin Panth Paerkash – Bhai Rattan Singh Bhanggu & Kes Chamatkar – Udham Singh)



1984 SIKH GENOCIDE — 20TH CENTURY ATTEMPT

- Date 31 October 1984 – 3 November 1984 (72 hours Purge of Sikhs in a lawless state) by Rajiv Gandhi to “teach Sikhs a lesson”.
- The goons were dispatched from other states who were given voting list of Sikh houses and shops.
- Police and government agencies collected Kirpan from all Sikh houses prior to the genocide and supported the goons by protecting, assisting & facilitating them.
- Sikhs were burned alive by putting burning tires on their neck, houses were burned, women were raped, children were killed torturously, properties were looted and burned.
- Target Sikhs Deaths Government Estimate about 2800 .
- Independent Estimate about 8000 innocents killed cold bloodedly



ਕੇਸ | KES

The Unshorn Hair of A Gursikh

END OF PART 4/4

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